

# The Flaming Sword.

*"And He placed at the east of the garden of Eden cherubim and a flaming sword which turned every way to keep the way of the tree of life;"—Gen. III. 24.*

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## FINANCE AND COMMERCE.

### The Financial Crisis of the World's History. Crash!

Mr. Simmons, representing the consensus of the opinion of the national banks (Wall Street), says: "The well established policy of the government to redeem its obligations in gold should be maintained at all hazards," and suggests the payment of "the one hundred million reserve." One hundred million dollars is not a drop in the bucket, compared to the gold combination to bankrupt the republic. When the one hundred million dollars gold reserve is paid out, then the government will do just what Wall St. is after; (Wall St. means England) that is, issue bonds payable in gold. Then what? The government obligation to Wall St. and England should be redeemed, even if the government's obligation to its voters is perpetually violated through the influence of Wall St.

Men begin to wonder, especially the opposition, if this administration has a defined financial policy. It must be remembered that it is one thing for a general to plan a campaign or a battle, but that it is another thing to turn defeat into victory, when the defeat has enforced conditions for which there had been no calculations. After thirty years of high tariff policy, an incoming administration ought not to have expected to find a bankrupt treasury unless the condi-

tion was to be the logical outcome of the policy pursued. The present financial crisis is the result of extravagance and corruption in the administration of public affairs. The government is humiliated, and the question arises, how can the administration meet the dilemma in which the outgoing administration has left it, and, at the same time, redeem its pledge to the people and continue in favor with the gold power? The great political cry, made as a *dernier* resort by the democratic press, was, "Destroy the money power!" The people rallied under the call in the expectation that the announcement was made in all sincerity, and that the oligarchy must go.

That Mr. Cleveland has a general policy, no man who has studied him can doubt. A part of that policy is to manipulate, not to be manipulated by, his cabinet. It is not surprising that the Secretary of the Treasury finds some difficulty in providing for the crisis brought upon the government by the murderous financial policy of the last thirty years. The crisis is the President's opportunity, if he is great enough for the occasion. If the last election has not defined the state of the public pulse, and does not afford a criterion for action in the government's emergency, then the public sentiment cannot be understood. The President is a bold man, and no doubt, judging from precedent, has the courage of his convictions. But what are his convictions? He is a man who does not change his convictions easily. You cannot tell which way the cat will jump, unless you know where the mouse is. Cleveland's mouse is Wall St., unless he can convince that rats are preferable. This crisis is his opportunity. Which does he prefer, Wall St. or the people?

This country is great enough to take care of itself with or without Cleveland. The country has said, in the voice of its victory, "DESTROY THE MONEY POWER!" The process is simple enough. Announce the fact, that *this government refuses to accept gold in payment for anything!* Issue its bonds, to be paid in whatever the country produces, at the commercial prices fixed by the law of supply and demand. Gold will be cheap stuff if demonetized by the United States, because the United States, with gold dethroned, is greater than the rest of the world. If the government of the United States would declare, as a part of its financial policy, that it would not purchase gold except at its normal commercial price, when demonetized, and that it would issue its bonds payable in whatsoever it produces, the demand for gold from the United States would immediately cease.

TRUE MONEY IS THE GUARD OR CRITERION OF COMMERCIAL USES.

It is but the guard to equitable exchange, which is value of one kind for equal value of another kind. Money is that

which regulates the interchange of labor and products. If all men were honest, money would be but the promise (verbal) to render something else in exchange for something needed; this exchange to be made when the thing to be rendered is in hand as previously arranged for. The promise is written out merely as a memorandum. But some would say, "Such a policy would precipitate a financial crash." True, it would hasten the crisis a little, but it would not hurt the people. The millionaire would suffer; that is all. It would give the people plenty, the millionaires as much as they would need, and thus avoid a bloody revolution. The world requires bread and rest. Destroy fictitious money, whether it be a stamp on gold, silver, copper, or paper! Everything would then be cheap, and a little labor would procure much substance; robbery, murder, and drunkenness would cease, and the great day of rest would be inaugurated; culture would take the place of vulgarity, and the people would become "kings and priests unto God." Love to God, the collective principle, and love to the neighbor, the distributive principle, would so co-operate that production, demand and supply would be equitably arranged, and the circulation of the substances of life would be in healthful play.

#### CUNNING SCHEME OF THE SILVER MEN.

The *Rocky Mountain News* of Denver, Colo., the leading champion of the white metal, is advising the people's party to drop every other plank in its platform and concentrate all its effort for the one supreme issue of the day,—the free coinage of silver.

The murder is out at last! The only use the silver men have for the people's party men is to boost themselves into a position of privilege through the suffrage of the productive classes. Having attained the eminence now monopolized by the gold syndicate, the owners of silver would make common cause with the goldites, and the outlook for labor's emancipation would become more dubious than at present. No other outcome from the triumph of silver need be expected, because every legislative act that could in any way ameliorate or improve the condition of the working people would, to that extent, depreciate the value of silver. The silver interest is of concern to a very small number of men. In Colorado, the mine owners compose but a small fraction of the population, while a large per cent of the productive mines are owned in the East and abroad. Then, again, considering the newness of Colorado's industrial development, the mining of silver plays but a subordinate part in the varied activities of that richly endowed state. The production of silver in the entire state of Colorado does not approximate twenty million dollars, while the manufacturing interests of Denver alone produce annually a value of nearly one hundred million dollars. The value of coal, mined in the state per year, is fifteen million dollars, and the live stock and agricultural resources are becoming more important every year. Why should the product of the silver miner be made a legal tender, while that character is denied to the results of the labor of other industries? Is this equality by law or before the law, or is it injustice rampant? In case we should acquire the free coinage of silver to-morrow, we have no fear that the country would be swamped with the world's silver, for such

was not the case previous to 1873; but we fail to see any reason to expect very glorious times for the toilers of the land after such a result has been achieved. Mexico has enjoyed the blessing of free coinage of silver since it became an independent government, yet the condition of the peon, the agriculturists, and the city workers gives hardly any warrant for great expectations. India is also endowed with the glory of free coinage of silver, and, strange to relate, the producers of India are the worst paid mortals in the earth. While speaking of India, we think it quite proper to call attention to the latest wonderful argument advanced by the silver kings. They claim that silver is purchased here at sixty-five cents on the dollar, then it is taken to India where it is traded off for wheat at one hundred cents on the dollar, which, when shipped to Liverpool, causes a depression in American wheat of thirty-five cents—the Liverpool market price being the standard for the world. If silver were more valuable in India than it is in this country, there is nothing to hinder one from shipping his silver there, thus obtaining the advantage himself. American exports have not fallen off on account of the money part of the transaction, but because of the protective tariff. We virtually tell other nations, "we will sell you our goods for money, but we do not care to buy any of your productions!" As a consequence, the European nations are beginning to deal more exclusively with those countries where they can exchange their manufactures for breadstuffs and raw material. As the price of silver in America and India is at par at the present time, it disposes of this smooth tale of the silver men.

Another plea advanced by the friends of silver is that free coinage would place a great number of mining prospects in the category of productive mines that are excluded at present because of the low grade character of the ore. If the price of silver is to be appreciated to make it remunerative to extract low grade ores, why should not the same process be employed to make poor agricultural land more valuable? What is sauce for the goose is sauce for the gander. Forty years ago if any one asked what made silver so valuable, he was told that on the average it required a dollar's worth of labor to produce the silver contained in a silver dollar. In the same way it is asserted that, on the average, it requires a dollar's worth of labor to produce twenty-five grains of gold. Such statements are very misleading. If the gold dollar represents a definite amount of labor, equal to its face value, why rely upon the law to fix its price? Why should it be legal tender, to differentiate it from all other forms of human production? The claims of the silver men are as iniquitous and unjust as those of the advocates of gold. Equity demands that every result of human activity be placed upon its own merit. The arguments advanced by the silver advocates are not calculated to increase our confidence in the purity of their motives. The free coinage of silver, while undoubtedly of great advantage to the owners of silver and of silver mines, is not calculated to lift the burdens from the shoulders of labor. Therefore we warn the people against all efforts in that direction. *Demonetization offers the only sure road to human emancipation!*

"Thou shalt have no other gods before me," was the divine injunction; yet in defiance of that law men have grovelled before gods of gold and of silver. The worship of

God, and obedience to his law, are manifest only as apparent in love to the neighbor. Love is the fulfilling of the law of justice.—*Carl Gleeser.*

NO WAR DEBT.

Our National Debt the Result of a Bankers' Conspiracy. It Must and Will be Wiped Out.

When Babylon went down, two per cent of her population owned all of her wealth. The people were starved to death.

When Persia went down, one per cent of her population owned the land.

When Rome went down, one thousand eight hundred men owned all the whole world.

There are about forty millions of people in England, Ireland and Wales, and one hundred thousand men own all the land in the United Kingdom.

For the past twenty years the United States has rapidly followed in the steps of those old nations. Here are the figures: In 1850, capitalists owned 37½ per cent of the nation's wealth. In 1870 they owned 63 per cent. In 1880, about 30,000 owned three fifths of the entire wealth.—*People's Advocate.*

When the patriot Lincoln saw the deliberate preparation made for just the crimes of the rich against the poor that are above indicated, no wonder that his heart—bleeding for the woes that threatened his country, and which he was powerless to avert—gave utterance to the following mournful

PROPHETIC.

I see in the near future a crisis arising that unnerves me, and causes me to tremble for the safety of my country. As a result of the war, corporations have been enthroned, and an era of corruption in high places will follow, and the money power of the country will endeavor to prolong its reign by working upon the prejudices of the people until, wealth is aggregated in a few hands, and the republic is destroyed. I feel, at this point, more anxiety for the safety of my country than ever before, even in the midst of war.—*Abraham Lincoln.*

His far-sighted policy had been such as to avoid the contraction of a great war debt in imitation of the great European powers, and yet he had seen measures set on foot (in accordance with the advice of British bankers to American bankers to "see to it that a great debt is made out of the war,") to counteract his beneficent plans, and, in imitation of England, saddle, if possible, a vast debt for all time upon the shoulders of labor. The present status is that in which (after paying over \$4,000,000,000 for nothing, to these heartless conspirators,) what is left—now put into the form of debt, not money, as it was under his planning—will require for its payment, in the products of labor (real values), far more than would have paid it all, when their cruel schemes were, alas, successfully made. Let it forever be known that at the close of the war, when the infernal scheme of spoliation by contraction of the country's currency began, there was

NO WAR DEBT.

We often notice in the public print such expressions as "the great war debt of the rebellion." We now undertake to deny all such expressions. They are false. The late war between the states created no debt of consequence. When Lincoln came into office he found a gigantic war on his hands, and an empty treasury. He attempted to borrow money, and succeeded in getting about \$75,000,000 at big interest. No

foreign nation did or would loan us a dollar or buy a bond on us. That \$75,000,000 was all lost by the first great battle at Bull's Run.

Lincoln, the man of emergencies, not able or willing to borrow more money, determined to coin paper money. The mints were put to coining paper money of various kinds and denominations. Therefore no war debt was created. These greenbacks and 7-30 notes were the money that saved the Union and freed the negro. Gold and silver coins ceased to circulate Jan. 1, 1862, and did no war service. But, says one, the greenbacks and 7-30 notes were a debt. That is utterly false; they were not debt except in form. Hon. F. E. Spinner, ex-Treasurer, said, August 17, 1876: "In answer, I have to say that the 7-30 notes were intended, prepared, issued and used as money."

Our great debt is not a war debt, but an afterthought. The bonds are the debt, and were issued for class purposes. The bond act, the bank act and funding act were special class legislation to create a national debt; to enslave the poor and to make millionaires; and these acts have accomplished the end intended.

We have no war debt, and never had one that could not have been paid off by any United States Treasurer any day he wished.—*E.x.*

Not only have the billions paid to bondholders been sliced from the earnings of labor, but also the tens of billions stolen by mortgage foreclosures, vast sums of usury and untold amounts, the result of shrinkage of values occasioned by lessening the amount of debt-paying money of the country. All these pluckings of the poor by the dangerously rich would probably aggregate more than one half of all the present wealth of the country. This sum, vast as it is, must be, probably, doubled by the loss of earnings of the millions of laborers who have been deprived of the privilege of earning anything, and hence turned into vagabonds, tramps, and, in vast numbers of cases, criminals, by this hellish policy set on foot and forced upon the country by traitorous and murderous bankers. Shylock is always the same cruel being. Although it is not nominated in the bond, he does not fail to take with his pound of flesh all the blood he can get. He is—in the very nature of his calling—a murderer, and when the time of reckoning comes it will be apparent to an astonished world, not only that all his goods are forfeit, but with them his life itself, since he has plotted against the life of his fellow citizens.

The judgment of the "great and dreadful day of the Lord," now at hand, that shall strip him bare of all his ill-gotten gains and reduce him to a level with his plundered victim, will be a righteous judgment of the Almighty. Let him not—in his fancied security, trusting in money which has been his strong tower hitherto—imagine such catastrophe is, for him, impossible! It would require only the destruction of his god, Mammon, to render him a poor, weak, despised and helpless thing. Such destruction is just as certain as that there is a God who cares for righteousness, and will rescue the poor and oppressed out of the hand of the oppressor, bringing in the kingdom of righteousness in earth.—*O. F. L.*

As goods are cheapest in free trade countries, if gold and silver are made the basis, then gold and silver must find their way to free trade countries.

Protective tariff in this country implies superior prices for inferior articles.

## THE DOLLAR GODS.

For a long time the gold dollar god and the silver dollar god dwelt in the same temple together, in a common brotherhood and good fellowship, without any jealousy or strife, receiving the homage, the worship, and the services of a devoted human following,—laughing in their sleeves, so to speak, at human credulity and gullibility. Their images were set up in almost every household, according to their several abilities. Some held images of the gold god and some of the silver god, and some had both; those that had neither were earnestly striving to obtain them, and those that had, to get more, exchanging the products of their skill and toil, sacrificing oftentimes even honor and virtue on the altar of these gods, that their images might deign to dwell with such faithful devotees. Such a wonderful influence did their possession bring to the individual, that he at once became so enhanced in his own eyes and the eyes of his envious neighbors that he obtained great honors among men, measured only by the number of images which he possessed. Many people pretended to worship the great unknown God, the Christ, but these image owners received the chief seats in their synagogues. Men doffed their hats to them in the streets, and their counsel was eagerly sought in matters of both church and state. They were the great men of earth; they held the talismen to which every door opened, every knee bowed, every heart yielded homage. They were the favored of the gods, for did not the images continually jingle in their pockets, and did not their children wear them as charms against the evil eye? A great trade sprang up in these little talismen; commerce was extended for no other purpose but to gain possession of them, or the material out of which to make them.

Notwithstanding the fact that the great God, the Creator, had said, "Thou shalt have no other Gods before me. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them," notwithstanding this explicit command, this Christian nation (?) set places for the graving of these images. They were turned out by thousands; men went wild for the possession of them; they fought for and explored savage countries, sailing rugged seas and traversing arid deserts to discover mines, and delved deep into the earth for the gold and the silver to make these wonderful idols; idols which conferred such inestimable blessings upon their worshippers and possessors that men trampled upon and fought each other, forsook home, wife, children, and country; every noble trait and aspiration of the human heart was abandoned for the favor of these white and yellow gods.

But, alack-a-day! these gods were not above human weaknesses and follies; as they grew great in the eyes of men, they grew jealous of each other's honor. Gold being admired most, and preferred by most of the idol worshippers, he finally succeeded in kicking the silver god out of the temple,—that is, demonetized him, reduced him from a god to a poor demon. He was despised and spit upon, his images were recast into spoons and other articles of plebeian use, except such as a few faithful devotees hid away in old stockings and rusty garrets

where they were long forgotten. While the gold god waxed great, verily, he puffed himself up and added to his possessions; he became more and more sacred; his images grew more precious in the eyes of the people; he was the god of the rich, the refined, and the idle. The smutty hand of toil, the leathern purse of industry, must not tarnish the yellow lustre of his images! He grew more exclusive to the gloved hand of wealth, to the taper fingers of aristocratic idleness; as he grew exclusive, his images were more desirable, for to possess them was to be transformed to aristocratic blood; the price grew higher and higher, men would sell their very souls for them. At a time when the nation was in the throes of a death struggle for existence, and the blood of patriots was being spilled like water, that freedom might live, there was a great rush and crush at the sale of these gold idols, insomuch that two high priests of the gold god, Fisk and Gould (which, being interpreted, mean flinch and gouge), run the price so high that there was a great panic. The fear that this god would vanish—get above the reach of all, ascend, be translated into the beyond—caused the event known in history as Black Friday.

Well, any way, he reached the apex of his glory; he was too great for plebeian America; its aristocracy was not of the blooded nobility. He fled, and his images with him, to recline in the royal coffers of Europe. Verily, he was a high god! There was none like him in all the earth. The greatest men, the most learned men, men of renown, men whose lineage tapped the blood of the Plantagenets and the Caesars, fell down and worshiped him. Even the pope, the vicegerent of Christ, sought his favor and assistance upon every occasion. Statesmen wrote great homilies on his treatment, and how to induce his return to this country; the discussion waxed hot, political parties aligned themselves upon the question. •We had no great lineage, no royal blood, no Holy See to appoint us a pope, nor could we get them, being so recent a people; but our Yankee ingenuity fathomed the purpose; we invented their occult images, the corporations, combines and trusts, which—if not real personages to transmit their blue blood and entail of primogeniture down the centuries—would have the advantage of never dying, and could transmit themselves to the end of the ages. Men may come and men may go; the frosts of age may wrinkle the brow of time, and endless toil may palsy the hand of care, still these dukes, these lords, these kings, these soulless corporations and heartless combines go on forever, bestowing ill-gotten honors and dishonest wealth upon their fleeting tribes of human henchmen.

At last, our great god, the golden calf of our fathers, was induced to return to us, bringing his images with him. During his absence, the silver ex-deity crept from his hiding-place; his images were brought out and scoured up, and were held in some reverence, for the human heart must have some tangible object of worship. Image makers were again set to graving silver, but—inasmuch as the gold deity would not associate with them, and threatened to return to Europe if silver was permitted to rival it—the white faced images have not met with much favor, and are packed away in vaults and cellars, while the yellow faced god reigns supreme in both continents. Our world, the New World, is supremely happy except when our idol—the idol of our pocket—threatens

to again wholly retire to the Old World; so that we submit to all kinds of tyranny and oppression, even to abject wage slavery and misery, if this whimsical and brazen deity will only condescend to occupy the American throne. We'll bow our necks to this Juggernaut car; he may crush out our life, our love of country, the family tie, and every hope and principle that men are supposed to hold dear; yea, we will crucify our every love to God and to the neighbor, if but this Barabbas robber—gold—may be turned loose in our midst to ravish, ruin and destroy all that is lovely, all that is good in our land!—*J. S. Sargent.*

#### The Standard of Value.

"A measure of length must possess length; a measure of weight must possess weight, and a measure of value must possess value," say the champions of specie basis. Value in commerce is a relation; it is not a matter of utility nor of arbitrary enactment. By means of a thermometer we are enabled to ascertain the variability in temperature. It would be absurd to say that to measure heat we must have heat, or to measure cold we must have cold. The only thing needed in defining the variability in temperature is something that is acted upon by changes in the weather, and terms in which to express the variation. In measuring temperature we have chosen the simple term of degrees. We have three different thermometers—the Fahrenheit (most generally used in this country), the Reaumur and the Celsius. No law-making was needed to decide which thermometer was to be used in this country; the Fahrenheit has been adopted voluntarily and by common consent. If it had not been, there would be no difficulty in translating the number of degrees recorded on any one thermometer into the number of a corresponding ratio of the other thermometers. The capacity of measuring the variation in the value of the products of human labor does not reside in the instrument employed, or the terms used in its expression, but in the user. The man is the true standard of value; whatever the character of the man, his method of recording and differentiating the various factors of commerce will correspond to his intellect, the information possessed by him, his character. The upright man, the righteous man, is the plumbline of commercial equation.

"Behold the Lord stood upon a wall made by a plumbline, with a plumbline in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumbline. Then said the Lord, behold, I will set a plumbline in the midst of my people Israel; I will not again pass by them any more." The man made in the image and likeness of God is the real plumbline. The Lord Jesus Christ was the plumbline that stood in the midst of Judah at the end of the Jewish dispensation. "I am the truth," (stone) and this stone, by the builders rejected, has become the head of the corner; only as his character becomes immanent in humanity can we have real money, (*monēo*, to guard) a true criterion of commercial relations. The ideal men, the God-men that are to come up out of the race in the end of this age, now at hand, in the rectitude and power of divinity, will constitute the material and the agency to usher in the kingdom of righteousness in the earth.

A medium of exchange in its nature should possess no

character except that which its name implies. When it becomes the end aimed at, instead of an instrument of trade, its purpose is perverted and it cannot, and does not, fulfil its proper function. If free trade among different nations is the only method at the present time by which reciprocity can be approximated between them, it seems reasonable that the same method, if adopted, would work satisfactorily at home. For, so long as there are classes who think that their interests can best be subserved at others' expense, we do not constitute one nation, but many. Domestic free trade would not mean the establishment of Christ's communism by any means, yet it would necessitate the abolition of all unjust class legislation and especially of legal tender money. A mutualistic check of exchange would simply be a token accepted and given to record the fact that the first half act of an exchange of service or labor products had transpired; the act of exchange will be completed when the check is redeemed and canceled by the person who has accepted it, receiving some article corresponding in value to that for which he received the check. The word dollar or cent would simply be a term of speech in which to express the relation of one labor product to another. Such a relation as between two articles is not permanent; it is variable, depending in agriculture upon the season, whether favorable or otherwise, in manufacturing, upon improved methods of production. Any act of legislation to fix the relative value of any of the articles of common use would result in defeating justice.

If equality before the law is not a mere catchword, then we protest against any and every proposition to make a certain number of every-day utilities legal standards of value, as advocated by John Franklin Clark, in the *March Arena*. Rights inhere in men, not in things! No man has any rights because of things in his possession. When men are valued more highly than things, then equity will be approximated. It is absurd to expect an iniquitous generation to practice righteousness through some patent machine. It is preposterous to teach patriotism while starving men, women and children.

The Lord Christ was the real standard of value. When we emulate his example; when we apply his teachings to our life; when we rise above the greed of the hells, of war and of strife then we, too, may arrive at a point where we can truly and faithfully judge the value of things. Then, having tasted the fruits of the tree of good and evil, we will reject the evil and choose the good, thereafter to be fit instruments in the establishment of God's kingdom in the earth, as it is in heaven.—*Carl Glesser.*

A GIGANTIC SWINDLE. "I think I do not exaggerate when I say the larger part of the business world at this moment is a gigantic swindle; that all the hypocrites of the universe are engaged, between their prayers, in a traffic that is more honorable than piracy and burglary only because it is sanctioned by custom; that half the prosperous men we see in society, half the men who hang over the tables at Delmonico's, half the men who barter and hawk and cackle through Church and Leonard and Worth Streets, half the men that chatter and sneak and bicker in the great emporiums along Sixth Avenue and upper Broadway are scoundrels, and their proper homes the states' prisons."—*Journal of Society.*

## SOCIOLOGY.

## "Thy Kingdom Come!"

## Should the Government Own the Railroads?

That depends altogether on what government you are talking about. That which today is called government is but a usurpation of political rings, made to deprive the people of their rights by purchasing their votes, and then robbing them of their products. The more such a government controls, the greater its power of oppression. When the divine kingdom is established, all will belong to the Lord, and the conduct of systems, whether it be of postal service, telegraph and telephone systems, schools, railroads, or what not, all will be under the management of the greatest and most perfect combination for the interests of the people.

When the people, impelled by the principle of love to the neighbor, shall have established the kingdom of divine uses, there will be the communistic control and interest of all things. Men will possess all things—under the aggregation of an orderly and integral co-operation—in common, and the seed planted nearly nineteen hundred years ago will have matured into the full ripe fruit of brotherly love. The world waits for the latter rain to be poured out as the "pure river of water of life, clear as crystal, proceeding from the throne of God and of the Lamb."

The "government" is a prostitution, but it is as good as the people make it. It will be no better till the heart of man is transformed from the heart of stone to the heart of flesh, and this will not be accomplished without the coming theocracy. The so called government owns too much. Create a kingdom with a divine basis, then realize government ownership!

## Wisdom of Koresh.

The secret of success, in the conduct of great enterprises, resides centrally and specifically in one little simple fact, which fact can be stated in just twenty-five words, as follows: Submit each department to one who can perform all that is demanded independently of yourself, when you have committed simply the results to be obtained.

A general who is presiding over great combinations in the movements of his army must have his mind free to observe and direct the prime maneuverings of his forces by submitting the details of those movements to competent leaders. His absolute knowledge of the men whom he chooses, and his assurance of the certainty of the correctness of the selection of his lieutenants, leave him perfectly free to look simply to the general principles of all the departments. This rule applies to all schemes and enterprises. There are men who, if they had the power to make proper selections, would become great if they could only learn this simple truth.

Some men, and they are not a few, think greatness consists in being able to look not only to generals, but to all the details of their business. Such would-be-great men always stop where greatness begins. The great man should have a knowledge of details, but he need not, and does not, preside over them except through appointments suitable to the requirements of the situation.

## The Clouds Gathering.

It is quite evident—although the gold bug press conceals the fact as much as possible—that we have already entered upon the period of financial distress which must usher in the final crashing and tumbling of the old system, the old church and state, before the new heavens (church) and the new earth (state) are born, wherein dwelleth righteousness. As indicated in these columns some time ago, the banks have begun to close their doors. The English, Scottish and Australian bank has failed for \$40,000,000, and another great Australian banking institution has failed for \$60,000,000; both within one week. One of the largest and hitherto most reliable steel firms, with a capital of \$5,000,000, has gone under in Pennsylvania, and banks in several states have confessed their inability to meet liabilities. We are not calamity howlers; we simply note the signs of the times, and warn the people what is coming, in order that they may be prepared for the storm when it gathers around them in all its hideous blackness and thundering terror. We have reached the end of the Christian dispensation, and are living at the close of a cycle of twenty-four thousand years. With the entrance of the sign into Aquarius, we enter upon the Golden Age wherein truth and righteousness will prevail, and the divine kingdom be set up in earth, with the Motherhood of God at its head.

If you talk to business men concerning the impending financial crash, which will be without precedent in scope and effect on the history of finance, they will tell you that these financial panics must come, now and then; that it always has been so, and always must be so; that if the panic comes, which they very much doubt, it will blow over, like its predecessors, and leave us a happy and prosperous people "in this great and glorious republic," with its "free institutions" and boundless wealth. In short, they will rehash, in their thick-headed way, the same old stereotyped phrases that have done service for forty years on the political stump, and satisfied the minds and veiled the understanding of thousands of the unthinking. We repeat, that these so called "business" men are thick-heads. They haven't as much brains as the dumb brutes which they drive through our boulevards before handsome equipages, and when the panic comes, to which we refer, they will discover, to their chagrin, that they possess less resources than the simple and humble mechanics who have been cheated and humbugged by the shallow and short-sighted financial system by which they have schemed and fattened.

We would call to the attention of this swell-headed coterie, the fact that Jesus of Nazareth was a carpenter, not a banker nor a capitalist; as Mark Twain said of farmers, so we may say of carpenters—they do not make as much money as bank presidents, but they get more exercise. He who earns his bread by means of an occupation requiring manual skill will be much richer, when judgment overtakes the world, than the diamond-decked and patent-leathered ass who, between the puffs of a high priced, imported cigar and the caresses of his *amorette*, schemes, under an inflated money policy, to make a million. When money is destroyed—and its destruction is inevitable with the failure of the competitive system—the mechanic will be the better enabled

to perform a legitimate and valued use to his neighbor, and hence will rank as a more useful member of society.

The panic which is coming will be different from those in the past, just as the revolution about to burst upon us will be differentiated from any of which history has a record. In fact, the two calamities will go hand in hand. Former revolutions and panics have concerned but one or two nations, and were not felt throughout the world; but we do not find this to be the case today. In looking over the world we find every nation, in so called civilized countries, in the same financial and social condition of unrest. Money is tight everywhere, and lack of confidence is not confined to American investors. All this means that the problem of labor is about to be solved, scientifically, for another cycle; that the curse of labor is to be lifted, and man restored to commercial wisdom from which he fell, eighteen thousand years ago, in his decline into sensuality. The upheaval of a world intimates that we have reached the end of the cycle, and are in the "last days" when all things shall be made new.

Banks are failing, and will fail. Strikes are occurring, and will occur. With each succeeding month there will be more bank failures and more labor strikes until the climax is reached, when the world will awaken to the fact that it has reached the culmination of its woes as prophesied in Revelation. Very soon, on account of these bank failures, people generally will begin to withdraw their deposits from these thriving and swindling institutions, founded and operated in the interest of usury, which is so strongly condemned in the Bible, although upheld by that modern humbug—the preacher. When such a movement on the part of depositors becomes general, Mr. Bunker's day is over; gold will go to a premium, revealing to the people the secret of their distress and, in the universal cry for the demonetization of gold, the whole money system will be destroyed, and Mr. Bunker will be left looking rather silly. It is a long lane that has no turning, but the curve must come, soon or later.

When on shipboard a storm suddenly overtakes passengers and crew, and threatens to engulf them all, they forget their gayety and frivolity and become eminently religious. Thus it will be when war, famine and pestilence come. The people have little serious use, at present, for the Bible and true religion. The counterfeit—modern Christianity—serves their purpose very well for the time being, but presently they will be without bread, and their friends and relatives will succumb to disease and pestilence; then they will begin to look around for the Lord, will grow very religious, and take a sensible view of the social situation.—C. J. M.

Carry the news to Bishop Taylor that the missionary field is widening! Prof. Garner has captured the monkey vocabulary, and has been able to teach some of them to speak a few words of human language. So now the conquest of Africa to Christianity must extend to the jungles; the gorilla and the chimpanzee must be brought to feel the ephemeral ecstasies of experimental religion; be taught to drink rum and to swear in Dutch, when they may be considered as fairly well civilized.—J. S. Sargent.

## THEOLOGY.

### The Flesh of God, and its Distinction From the Sensual Flesh.

"To All that Believe in His Name Gives He Power to Become the Sons of God."

The common conviction obtains, that the flesh of the Lord's body did not differ from the common sensual flesh. In other words, it is claimed that the Lord was both divine and human; that his humanity only differed from the common humanity in that he held himself under subjection to the Spirit. Koreshantia holds that there is the divine spirit and the diabolic spirit; that there is the divine flesh and the diabolic flesh. The flesh of the Lord was divine. In his assumption of the humanity, he took upon himself *not* the sinful nature but the unadulterous and pure flesh, which was wholly divine. Because of the fact that he possessed the immaculate flesh, it was possible to transmute the substance of his body, in his theocrasias (dematerialization), to immaculate Spirit, which was accomplished in the incorruptible dissolution of his body. "My flesh," said He, "is meat indeed, and my blood is drink indeed." If his body had been the sensual and corruptible substance of the fallen flesh, it could not have been of any virtue as a redemptive power. But because his flesh was the pure flesh, begotten of the Father, it could be made useful as the bread from heaven, which it most assuredly was, taking the record concerning it as the true word of life.

It would be useless to attempt an exposition of the gospel of the Lord independently of a knowledge of the law of the cross or transmutation, for until it is known that every atom of matter is convertible to spirit or energy, it cannot be known that when the Lord said, "My flesh is meat indeed, and my blood is drink indeed," he meant that the substance of his body was generated for the purpose of appropriation by those who were to become receptive to it. The *Holy Spirit*, or Ghost—so called—was substance. This substance was absorbed by those who came under its influence at the inception of the Christian church. It was not material, but spiritual substance. This spiritual substance, before it became spiritual, was the substance of matter, namely, the solid and fluid structure of his form. The Holy Spirit was the product of the dematerialization of a holy body; this holy body was the product of a holy life. The doctrine of absorption into Nirvana had its fruition in the Lord's entrance into the spiritual, through the new and living way, which he verified in his passage out of natural life by translocation (theocrasias) or dematerialization.

If we hate the flesh, what flesh do we hate; the perverted, sensual and lustful flesh, or the flesh which came down from heaven, as the bread to be eaten that we may have life? "My flesh is meat indeed," said Jesus. Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day. Could the eating of the Lord's flesh raise anyone up into eternal life at the last day, if that flesh did not differ from the sensual and lustful flesh of the lower life? It seems almost an unaccountable thing that the theological teachers of the world can continue, generation after generation, with these doctrines, so thoroughly defined

in Scripture, and not be able to discriminate between the immaculate flesh, the bread from heaven, and the sensual flesh from hell; not to be able to distinguish the saving, incorruptible flesh from the to-be saved, but sensual flesh of degradation.

Jesus was the Son of God. To be the Son of God is to be the offspring of God, and to be the offspring of God is to be God; hence the language, "In the beginning was the Word. The Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him," "and the word was made flesh and dwelt among us." That is, God was made flesh and dwelt among us. But what kind of flesh? "My flesh is meat indeed." "This is the bread" (meat) "which came down from heaven," and this flesh is given for the life of the world. The immortal and incorruptible flesh, the flesh of God, is the redemptive substance which the Lord Christ came to bring, and the Holy Spirit was the product of its dematerialization. "The flesh," his flesh, "profiteth nothing," because as long as it remained, the Comforter (Holy Spirit) could not come to them; but when his flesh went away (was dissolved to spirit), the Comforter came. Thus the Lord's flesh and blood were appropriated by the disciples of the Lord; the life of God became the quickening energy of the world, and—the Son of God having been planted in the race in the beginning of the age—the sons of God will mature as the fruit of the harvest, when the process of regeneration is complete. These sons of God, the product of the planting of God, are the names written in the book of life. The name implies the personality.

#### ◆◆◆◆◆ "The Crowning Sin of the Age."

Of a little book bearing the above title, the author, Brevard D. Sinclair, writes, saying: "This book was born, not made. It was conceived out of a full heart bursting with indignation at a sin so prevalent that one must be conveniently blind not to see it, and a sin of such unblushing audacity that it is becoming aggressive, and has its propagandists in the church as well as in all ranks of society, who inoculate others with this moral cancer and satanic gangrene."

This sin, at which he hurls such vigorous and scathing denunciation, is the perversion of marriage. He sees its effects and exposes them as "the rotten leprosy of sin in all of its pestiferous hideousness." His denunciation of the sin of abortion is just. Nevertheless, he is seemingly blind to those highest truths given by Jesus our Lord, which throw clear light on both cause and remedy. He says: "No one would contend that it was an agreeable office for Nathan to say unto David, 'Thou art the man!' It is certainly not one whit more pleasant for the modern prophet to say, 'Thou art the woman!' Then follows an arraignment of woman, more particularly for the prevention of offspring, as the commitment of the sin of sins. This is the old story: "The woman did tempt me, etc." The mote in the eye of woman is very apparent to man, but the beam in his own eye is not so clearly seen. Jesus the Christ had no condemnation for the woman taken in adultery. He knew she was as much sinned against as sinning, and today no mortal man has a right to condemn her.

The author says: "Sin, when it is finished, bringeth forth death. The sin of marriage begun in lust, brings forth the prevention of offspring; and this sin, in order to accomplish its purpose, bringeth forth death." Now let him eat, and meditate upon his own words: "The sin of marriage begun in lust." How many marriages are begun in accordance with the command, "Husbands, love your wives as Christ loved the church;" how many in the clear understanding of our Lord Jesus' interpretation of the law, "Thou shalt not commit adultery," or of his statement that "Whosoever looketh upon a woman to lust after her, hath committed adultery with her already in his heart"? Let us get at the bottom of things if we are going to discuss sin. What is lust? Lust is unlawful desire. What is love? Lawful desire for another's good. If you ask what the divine standard of law is, Christians say, "Jesus the Christ." For Christians alone we write. Jesus our Lord taught the truth for two domains of human existence, and for the ages,—for the world or age that now is and for that "which is to come." In considering applications of truth for the regulation of our lives, it behooves us to know which domain we are considering, and which age we are living for. "To his own master each must stand or fall." No woman claiming to be Christian, as to her standard of righteousness, has a right to yoke herself to a man who does not accept Christ's standard of morality. Neither has any Christian man a right to yoke himself with a woman who rejects the Christ standard of living. Further, every desire of a man—claiming to be Christian—to subjugate woman to the lustful passions of his nature is sin, pure and simple, and part and parcel of the root of all evil, for Christ came to deliver woman as well as man from the curse, and the curse upon woman was, "I will greatly multiply thy conception, and in sorrow shalt thou bring forth children, and thy desire shall be to thy husband, and he shall rule over thee." This is the full statement of the curse. Woman is the equal of man, and is for the good of man; good certainly implies his moral elevation, even to the image and likeness of Jesus the Christ, who was the "fulness of the Godhead bodily." Moreover she was, in the estimation of the Christ Spirit, the glory of the man; he was taught to honor her as the weaker vessel, not weaker in a contemptible sense—if she is his glory—but in the sense of being the higher and more delicate organization, to be honored and glorified, loved as Christ loved the church, for which he laid down his life that he might bring his honor and glory into it, making it the perpetuation of his immortal life for the glory of ages yet unborn. He gave himself to that church in response to its holy desire; he never forced himself upon it; never violated any highest law of its being. He always had one supreme desire to sustain him in his sufferings, even that of bringing *many sons to glory*, not to degradation.

At the beginning of the present dispensation of the age of Pisces, or proliferation, Christians were granted the right to perpetuate this animal life of man, under certain conditions, because they were not yet sufficiently developed, as a rule, to bear the higher truths which Jesus exemplified in his own life in being a eunuch for the kingdom of heaven's sake; but they were never licensed to lust after women, married or unmarried. Christ gave woman her freedom, and she was to yield herself to nothing not born of the Christ

Spirit of honor toward her. Her body was to be regarded by her as the temple of the Holy Ghost, and not to be subjected to defilement, and every thing is defilement which is out of harmony with natural law. Natural law makes all femininity self-protecting against impregnation for offspring, save at such times as the maternity of her being craves offspring. Furthermore, she has no moral right to yield to her craving to perpetuate her life in her offspring, unless her physical life and that of her husband is of a character to permit their children to be well born and well cared for. The exercise of her maternal function is the exercise of the most sacred potency of her being, and should therefore be entered upon only in the light of the highest wisdom obtainable, and for the glory of God,—the good of humanity.

The sin for man to contemplate and repent of, today, is his unbridled lust of the flesh. The sin for woman to repent of is her utter failure to take the right—purchased for her by the sacrificed life of her Lord and Savior, Jesus—and step out from under the curse, guarding her maternal functions from such abuse as makes her to become the perpetuator of sin, sickness and death to a degree that seems more and more terrible when we are forced to consider such an array of facts as presented by Mr. Sinclair.

The day is dawning for woman to behold wondrous things in God's law, which will be a revelation to her of the true and highest use of maternal love. She will be made aware of her high calling in Christ to generate a Motherhood by which the children of men may be born sons of God, who will eternally behold the glory of the Divine Motherhood. The science of life and immortality is again brought to light, the light of the perfect day, through the gospel. Its revealer is the Messenger of the Covenant, in whom is the Spirit of the Lord. When the womanhood of this age hears his call, she will know that she is free indeed, and will "go and sin no more." When the manhood of this age hears his call, he will say, "oh wretched man that I am! who shall deliver me from this body of death?" He will be told, as of old, "My grace is sufficient for thee, my strength is made perfect in weakness." In the weakness of woman, man will find the strength of the Lord, and he will honor her as his glory, and not despise her as his slave. She will then be for his good; she will restore him to God's throne; her love will be God's power to reproduce his wisdom, and show it to be one with his love. He will write his law on the hearts of humanity, made hearts of flesh, and, beating within the veil of his flesh, make the human divine. The day of the Lord dawns; its first rays reveal the "man of sin." Where will we find him? Look upon Jesus the Christ, then look within. "Judge not," O man, "that ye be not judged." Judge yourselves. Condemn not the woman. Has she sinned? Ask yourselves, "Has she been sinned against?" Ask yourselves, "Did Christ die to deliver her from the curse, and have I done ought to keep her under it?" Ask deep and searching questions. Your sin may find you out. Remember Paul told you that evil days would come; that there remained a time when those that had wives should be as though they had none; that there was to be a resurrection of the just and of the unjust, and that those that have part in the first resurrection neither marry nor are given in marriage, but are as the angels. Remember that our Lord Jesus said, "there are some eu-

nuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it."

We are all dead in trespasses and sins. Men and women are conceived in sin and shaped in iniquity. Shall we continue to conceive them in sin and shape them in iniquity? That is the question. Or shall we act in the faith of the Son of God, and believe that by living as he lived we may go out by the "new and living way" as he went out, and bring many sons to glory by conformity to higher laws of procreation? Jesus said, "follow me;" and, "if ye love me keep my commandments." Do you say that we cannot? How hard do we strive to? How sincerely do we desire to? Do we not rather coolly continue in sin that grace may abound? His Spirit will not always strive; neither will he keep his anger forever. We are told to "beware the wrath of the Lamb." Our Lord said, "Strive to enter in at the strait gate." At the same time he said, "Send all your tithes into the storehouse and see if I will not pour you out a blessing till there shall not be room to receive it." The Lord's store house is the personality of his appointment, in whom he dwells. He is the baptizer of the age to come. Tithes and offerings which are not the sacrifices of broken and contrite hearts, he despises. Our hearts are broken and contrite when the man of sin has been revealed in ourselves, and we find God strong to deliver in our elder brother, who, knowing no sin, was made sin for us and in us, that he might baptize us with the spirit of the overcomer, the spirit of wisdom and understanding, the spirit of divine love for God's suffering humanity. God is love, mighty to deliver.

The crowning sin of this age is the rejection of the true cross of Christ. The root sin is the love of money,—the love of all iniquitous methods of exchange for selfish ends. Lay the axe squarely at the root of the tree and strike, O man and woman, at your own unchristlike selfishness!—*Bertha S. Boomer.*

#### THE BLOSSOM OF THE AGES.

No one can visit the World's Fair without being impressed by the wealth of brain power shown in gathering together, in so short a time, the varied collections of science and art exhibited there. The beauty of art, and the skill and marvelous fertility of mechanical inventiveness shine forth on every hand. While the colossal proportions of the buildings, statuary and structures generally amaze us, their beauty of form and ornamentation delights us, and we move from one point to another more and more astonished at the lofty flights of the creative ingenuity of the human mind.

Murmuring below all our interest and wonder sounds the question:—What does it all mean?

Here we find a grouping together of the choicest products of head and hand from all the countries of the world. Representatives of all the families of the earth are gathering as to none other similar center that has been known for centuries. The products, and the people who produce them, are all to be found here, in various degrees of civilization. Unless the philosophy of the whole movement be seen, the Fair

would appear like a grand jumble of curiosities, lacking sense, fitness or reason for being. It would seem as if all the energies of man were put forth to make this evanescent flower to be the crowning glory of mental development. It is white and cold as the intellect from which it springs. Colorless it must be, to fittingly represent a religious sentiment which has its foundation resting on a life of faith without works, of understanding devoid of will, of faith separated from charity, and therefore full of light without heat. The one building on the grounds which makes a feeble attempt to portray the warmth of summer in Moorish decoration makes a sad failure, and looks strangely out of place in this white city.

Every land under the sun has made an effort to send here the choicest products of its industries; the flowers, as it were, of its own peculiar growth and evolution. The best, the finest of all the earth will be drawn here during this wonderful Fair. It appears to be a climacteric in the world's progress, and from this point onward—judging from the teachings of the past—we may look for radical changes in, and a re-grouping of, the world's industrial forces. At certain periods in the history of nations, we have seen exhibited the blossoming of the genius of the people in a concrete form, to the degree that the whole mind and heart of that people is centered on that form, and through this denoting the consummation of that degree of civilization. Sometimes it takes form and concentration in such gorgeous extravagances as the Feast of Belshazzar, which was undoubtedly the climax of Babylonian prosperity, for never again was such magnificence seen within the walls of the great city. Sometimes the whole thought of the nation is concreted in a marvelous piece of architecture expressive of the religious feeling of its builders, as illustrated by the temple of Jerusalem, whose completion was only the signal of doom for the Jewish nation. The choicest spirit of the French nation gathered itself together as one mass at the battle of Waterloo; receiving there its disintegrating blow, France passed from the world's history as the arbiter of the destiny of nations, and her glory was given to another,—to England. These are the lessons of the past which we may easily apply to this white blossom of our own dispensation.

The World's Fair is the concentrated essence of Christian civilization. Its glory of intellectual superiority is a fitting culmination of the Christian dispensation. We see also in it the epitome of the competitive system, for not with the keenest search can be found anything that would lead one to any result but a worship of the god of brains and money—to a worship of success; still, we can look at it as the flower of the dispensations, for the perfect fruit doth not yet appear. What is this fruit? To answer this question one must go back and seek the source and impulse that leads nations, as individuals, through the devious ways of natural growth to the apex of that development where, from that highest and last height of material progression, they see afar another and a better country. To these heights has the race been led until we find ourselves in the midst of a worldly prosperity on the one hand, and bitter biting poverty on the other, looking forward and longing to see, not the blossom—not the flower of humanity, beautiful though it may be—but the perfected fruit, the fruit that can only come through

the planting of the seed of Deity, the new race of men who will govern the world with equity. The Lord Jesus was the firstfruits of this royal harvesting. He was the climax of human development as it aspired to the throne of the everlasting Father and, through that aspiration being conjoined to him, became one with the Father.

A complete cycle of growth includes the seed planting and seed harvesting. We start with the seed, and end with it; the seed is the Alpha and Omega of that particular order. There we must expect the highest form and ultimatum of God's thought to be expressed in the human form, and the finality and acme of all created things will be found in a higher humanity centered and concentrated in one form, as the Lord Jesus was the center of the whole earth and heavens. Through Jesus the Christ was made manifest to the world the Fatherhood of God. Philip said, "Show us the Father, and it sufficeth us." Jesus answered, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father which hath sent me." "I and the Father are one." So, as coming out of humanity, we look for the perfected human or arch-natural form which will contain within itself all the elements of life perpetuation; through the redistribution of its elemental atoms the lower humanity will be lifted up and forever blessed.

A significant feature of the exhibition is the prominent place given to woman in the various departments of art and industry. Groups of statuary everywhere abound whose central thought is the worship of woman, attesting in many lovely ways that it is woman who is to herald the dawn of the new age,—of woman's age. To those who are watching on the towers of Israel, these signs convey the hope and promise of the true womanhood whom we would so gladly hail; that divine Mother principle of Deity which is to come as the Tree of Life to bring forth the perfected macrocosmic fruit of the grand age, of which Jesus, the God-man, was the perfected microcosmic fruit. It is a grand advance in the possibilities of human thought to perceive the humanity of God—that God is man and man is God; much more glorious is the thought that God will present himself to the world in his human form as the Mother whose reign is righteousness and peace. While we see the White City, blossoming in our midst, as the full-blown flower of modern Christianity, we know that the end is near, and we will see developing the perfect womanhood through whom the golden age will be ushered in,—through whose righteousness misery and want will flee from the land, and through whose purity the Gods will once more walk upon the earth.—*Mary C. Mills.*

EMERALD GREEN.—Purchasers of emerald green little know the terrible cost at which that composition is manufactured. \* \* \* We read of men working in a cloud of fine green arsenic dust, which eats into everything it touches, penetrating even the walls of the factory, and leaving patches of green outside. The results to the men are terrible—flesh burned to the bone, running sores provoked in the eyes, nose, ears, and mouth; legs and arms rotting. Need we wonder that despairing workers should declare that they would have cut their throats sooner than embark on such a life if they had known what was in store for them? \* \* \* Money is made out of the *rotting of men's bodies at a pound a week!* It is infamous.—*Star.*

## PUNGENT PARAGRAPHS.

God hates a short yard-stick and a long purse.

Musical celebrities are people of note, and their notes are readily cashed without discount.

Men who are the most saintly are often the hardest to convince that they are sinners.

A truth never becomes ours, until we have built it into ourselves by applying it to our life.

The religion that requires no sacrifice is not worth the getting. The other kind is not contagious.

When a bank goes to the wall, it is usually traced to too much attraction toward Wall Street speculation.

The best aim to have in life is to make ourselves amiable as are the angels in heaven, then we will have a little heaven to ourselves.

The way to comprehend God is to obey him as fast as we do comprehend him. We can obey that which we know, and no more than we do comprehend.

The coal combines in Minnesota, through the efforts of Ignatius Donnelly, are likely to ignite the populace to an open hostility that will burn hotter and hotter; the scarcer the coal the more fuel is added to the flame.

"Be a happy Christian, and God will see to it that you will be a useful one!"—*Ram's Horn*.

Cart before the horse; be a useful Christian and God has already provided that you shall be a happy one.

"Och, Pat, and this is a decent country we've kem to! Oi found that the Biddies lord it in the kitchen wid the brum-stick, and the Padgies are drhissed oop illigant and give a shthar and a shillale to lord it on the shtrate corners."

"No man is following Christ who has not turned his back squarely on the devil."—*Ram's Horn*.

That's just the trouble; too many Christians are doing that. What we want is a Christianity that will face the "old scratch" and tell him he is a devil.

It is a sad commentary on our Christianity that in Chicago, a typical American city, the only drinking fountains for the tired beasts of burden are maintained by rum sellers in front of their places of business. The drivers are expected to imbibe something stronger behind the screens. Is not this giving a cup of cold water in the devil's name?

"A great many people are right in their hearts and wrong in their heads."—*Ram's Horn*.

They are no worse than those that are right in their heads and wrong in their hearts. The great effort of our lives is to get these two—the head and the heart—to agree; that is the at-one-ment for us,—either for heaven or hell, according as we get them to agree in the right or the wrong.

Subscriber.—And is that the funny man, the editor of the wit and wisdom column?

Managing Editor.—Yes.

Subscriber.—Well, I don't see any fun about him; he looks as dry as a Presbyterian elder.

Managing Editor.—Why not? We pump him dry each week for the paper.

## SHARP CUTS.

Appreciation of the magnitude and the peril of concerted action—this is the supreme need of the hour.—*Alliance Herald*.

Man's sensualism is like a rat trap baited with food; for when man follows his appetites he imprisons himself in a cage of misery, and shuts and bolts the door that leads to his liberty.—*Universal Republic*.

Cast forth thy act, thy word into the ever-living, ever-working universe; it is a seed grain that cannot die. Unnoticed today, it will be found flourishing as a banyan grove—perhaps, alas, as a hemlock forest—after a thousand years.—*Carlyle*.

The joy of the spirit indicates its strength. All healthy things are sweet-tempered. Genius works in sport, and goodness smiles to the last. It is observed that depression of spirits develops the germs of a plague in individuals and nations.—*Emerson*.

Not "O liberty!" but, "O money! how many are the crimes committed in thy name!" And the basest of money's tools in this mammon-worshipping age are they who are concerned in the administration of the law in our so called courts of justice.—*Vanguard*.

The highwayman confronts you with his weapon and demands your money or your life. The money power demands your service and submission and secures them through the lash of starvation. Government today stands behind the money power.—*Painters' Journal*.

The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him.—*James Russell Lowell*.

Unearned money is detrimental to both rich and poor. The thousands of dollars filched through greedy speculation is as detrimental to the tramp in the higher walks of life, as the charity bestowed upon the able-bodied tramps in the nether walks of life. Money not earned by honest labor is a curse to all classes of society.—*Universal Republic*.

If a man tells you that protection increases wages, ask him to explain why it is that, free trade England pays higher wages today than during the days of her protective policy. Ask him why it is that she pays higher wages than any of the other old countries, which have protection. Ask him why it is that right here in this country, where the tariff is the same in every part, wages are higher in the West than in the East, and higher in the North than in the South.—*Free Trader*.

When modesty becomes timidity, it is often well to stop before yielding to it and ask one's self, "Of whom am I afraid?" The sensible and truthful answer should be, "Of the criticism of the least worthy and least important people whom I know."—*Youth's Companion*.

## The Dawning of a New Era.

Mr. B. O. Flower takes as his subject for editorial discussion in the *Arena*, "Present Day Tendencies and Signs of the Times." We are approaching, he believes, an era of radical reforms, and soon shall witness a new order of things. This change is to be brought about largely through the broadening of the ideals of men: "The progress-paralyzing miasma of creeds, which a few years ago enveloped the warring sects of Christendom, is disappearing before the dawn of a higher conception of God's truth, and a truer apprehension of what constitutes religion pure and undefiled. Creeds are falling away, and deeds are coming to take their place. The religion of the morrow will emphasize life rather than dogma. Its mission will be to seek and to save, because love will be the all-mastering passion of those who have felt the higher civilization pulsing through their veins. And this breadth of thought will enable gigantic reforms along palliative lines to be carried on, as well as radical fundamental changes, which, in the nature of things, will require more time. I believe the day is not far distant when societies, embracing Christians, Hebrews, Buddhists and Agnostics—in a word, societies embracing all who love mankind enough to sacrifice self in the interests of humanity—will strike hands for a common good. It may not come this year or next year; but the trend is unmistakably toward the union of those who believe in saving man here and now, as a problem of supreme importance.

"When such organizations shall be formed in our cities and hamlets, they will be schools of the higher ethics for all members, as well as active and aggressive forces for the redemption of life in the social cellar. They will establish in the slums, reading-rooms and halls for lectures, concerts and healthful amusements, where all will be welcome. They will provide swimming pools and gymnasiums, and they will open kindergarten and industrial schools. They will teach cooking and sewing to girls, and useful trades to boys, and at the same time they will teach the young to be pure, just and noble. They will seek out the suffering and the starving. They will help the weak to become strong. They will catch a guiding and overmastering inspiration from the words of Victor Hugo when the great poet-prophet exclaimed: 'Sacrifice to the mob! Sacrifice to the unfortunate, disinherited, vanquished, vagabond, shoeless, failed, repudiated, despairing mob; sacrifice to it, if it must be, and when it must be, thy repose, thy fortune, thy joy, thy country, thy liberty, thy life. The mob is the human race in misery. The mob is the mournful beginning of the people. The mob is the great victim of darkness. Sacrifice to it thy gold, and thy blood, which is more than thy gold, and thy thought, which is more than thy blood, and thy love, which is more than thy thought; sacrifice to it everything except justice. Receive its complaint; listen to it touching its faults and touching the faults of others; hear its confession and its accusation. Give it thy ear, thy hand, thy arm, thy heart. Do everything for it excepting evil. Alas! it suffers so much, and it knows nothing. Correct it, warn it, instruct it, guide it, train it. Put it to the school of honesty. Make it spell truth; show it the alphabet of reason; teach it to read virtue, probity, generosity, mercy.'—*Review of Reviews*.

That we have reached the end of the dispensation there can be no point of dispute, but that the time will ever arrive when the various religions will unite is a sad mistake. There will come a new religion (re-tying) because there has been a divorce of the old church and state through adultery. This new religion will be founded upon genuine and literal truth or science, and will entertain a life to correspond. The time never will come "when societies, embracing Christians, Hebrews, Buddhists and Agnostics—in a word, societies embracing all who love mankind enough to sacrifice self in the

interests of humanity—will strike hands for a common good."

There will be a union of people in the formation of the kingdom of righteousness, eternal truth contributing the light to guide to life, or the actions of men in their relations to one another. There will be no more use for "Christians, Hebrews, Buddhists, Agnostics," Mohammedans, etc., because all shall know the Lord, and know him from the standpoint of truth.

## The Skeletons of the White House.

A Vision That Caused Gen. Sherman to Decline a Presidential Nomination.

New York letter in the *St. Louis Republic*:—Some interesting facts regarding the efforts of the friends of the late Gen. William T. Sherman to place him in nomination for the presidency will be published in the next issue of the *American Monthly Magazine*. Several letters will be published to show that Gen. Sherman did not aspire to the presidency. One of these letters was written to Mrs. John B. Henderson, with whose permission it is published. The letter has an interesting history. It was written, while the Republican National Convention was in session at Chicago, in answer to a letter of Mrs. Henderson on the subject of the desire of many of the leaders of that convention to make Gen. Sherman the republican nominee for the presidency. Mr. Henderson was the chairman of the convention in 1884, and he was anxious to nominate Gen. Sherman, not, it is said, from any antagonism to Mr. Blaine, but because he thought Gen. Sherman surer of election. Before going to Chicago, Mr. Henderson broached the subject to Gen. Sherman, but received no encouragement. Afterward, when the leaders of the opposition to Blaine determined to nominate Gen. Sherman if possible, they asked Mr. Henderson to communicate with him. At the time, Mrs. Henderson, who knew him very well and had been present at the interview with him before the convention, wrote him, urging him to permit the use of his name. Mr. Henderson received a reply by telegraph—a decided negative—and Mrs. Henderson received, a little later on, a characteristic letter dated St. Louis, June 5, 1884. The important passages in the letter follow:

Chicago, at the hour of my writing, is like the scene in "Macbeth," where the witches were mixing their pot of policies—it made little difference whether the "root of hemlock digged in the dark" went before the S— or not. So in a few days, when the convention has adjourned, you will care little as to the details—provided the pot boils, and as a candidate there is an average good man.

Henderson's speech was good enough, and it was all sufficient that my dispatch got there in time. Our young friend Roosevelt can use the material of his intended nomination speech for Sherman at the next or the next national convention, for some other fellow, no matter whom.

I have been behind the curtain at the White House, and have seen the skeletons in every room—Harrison, Taylor, Lincoln, and Garfield. You and I both know the Green Room and the East Room, and know the shallow flattery of the crowd which has gathered there and will gather there for years, no matter who the occupant may be. I don't want the place. Mrs. Sherman would be simply wretched there, and every time she went to church or any time a priest entered the walls it would be heralded to the four corners of the world. Lizzie don't want to go there, and Rachel hesitates.

My only remaining son would be poisoned and ruined by the place, as so many boys have hitherto been. With these facts branded in my memory, why should I covet the honor? Henderson said well, the country labors under the "*embryos de riches*," i.e., of too many men qualified and willing. There is no war, no conscription, no compulsory process, so I am as fairly out as any freedman should be. I never read a political platform in my life, and don't believe I will read the one now which has been compounded in the witches' pot in Chicago. If called on today to define my position I would say, "The Star Spangled Banner and the Lord's Prayer."

I am a pretty subject for a political candidate! "No, I will none of it." Tell Henderson the only candidate I ever had for president was our old friend Spotted Tail, chief of the Ogallala Sioux—handsome, dignified, and undoubtedly a "native American." He was killed in a row at the agency.

I don't much care whois to be our next president—Blaine, Arthur, John Sherman, Robert Lincoln, Gresham, Edmunds, Harrison or Joe Hawley; and if this great people cannot choose out of them and must look to the democratic party, there is Tilden, Jeff Davis, and the devil, of which three I would prefer the latter, certain that we now stand so firmly on a basis of strength that our fabric of government cannot be shaken.—Wm. T. Sherman.

## THE LATEST SPOKEN.

LEGITIMATE FRUITS OF THE DEBT SYSTEM.—When armies of men parade the cities of a country demanding work, and when the biggest and soundest banks of a country go tumbling into ruins, there is something vitally and seriously wrong with the country. These are the conditions that have prevailed and are now intensified in the Australian colonies, and these are the reasons why the eyes of the financial world are turned with suspicion and distrust upon that land which has been made an example for its vast wealth and prodigious natural development. It needs only a look behind the scenes to find the moving causes of Australasia's trouble.

Australasia stands today in the position of a man who, having mortgaged himself to the ears and strained his credit to the utmost limit, has embarked the proceeds in a venture that promised magnificent returns, and then watches his ships as they sink or go aground. With a population of 4,000,000, Australasia has a public and private debt of £400,000,000—not dollars, but pounds sterling. That vast debt is held chiefly in Great Britain, and every year the debtor sends abroad in interest not less than £14,000,000, and, probably, between £15,000,000 and £18,000,000. This means, approximately, £4 per capita for the whole of the colonies, or £20 a year for the average family of five persons.

Only one conclusion is possible. The great apparent wealth and growth of Australasia have been the results of a continuous and, until recent years, steadily widening inflow of foreign capital. Probably no country in the world, with such a population and so little time for healthy development, enjoys the material advantages of the British colonies in the South Seas. Splendid public buildings and institutions, cities lighted, paved, sewered and administered as few other cities are, railway systems built and equipped in the best manner known to modern engineering, and public works on a magnificent scale—these show how a large proportion of the money has been spent. While politicians and

others have been telling the Australians of the country's prosperity and its future, warnings have not been lacking. In a series of thoughtful and conservative articles written for the *Sidney Herald*, Edward Pulsford, a colonial authority on statistics and finance, has analyzed the figures accepted as accurate, and has again and again showed his countrymen to what a deplorable end they were drifting. The smash of the Commercial Bank at Melbourne a few weeks ago was a significant event. Heavily capitalized, seemingly managed with prudence and honesty, this, one of the best institutions in Victoria, was forced to suspend. A few days later it was announced that the other banks of the colony had stepped in and reorganized the Commercial, taking up all its liabilities. Now comes a report of disaster to the English, Scottish and Australian Chartered Bank, a concern with ninety branches throughout the colonies. The same process as in the case of the Commercial has been adopted to save the institution from utter ruin. This looks well on paper, but in the light of such statements as Mr. Pulsford has made of the country's financial condition, it would seem to be nothing but a staving off of an inevitable crisis.

There is little encouragement in the argument that many of the industries founded and developed by borrowed capital are reproductive. It is reasonably urged against this that many such new industries have extinguished others which were paying good interest on home capital. A striking instance is found in the decadence of the shipping trade between Sidney and Newcastle since a railway line has been completed. Already in New Zealand and Queensland the stream of foreign capital, which had so long maintained for those colonies a specious appearance of prosperity, has begun to run dry. The result of these shifting burdens is seen in the migration, chiefly of laborers, from the colony whose supply has stopped, to others that are still borrowing heavily. In 1888 the excess of immigrants over emigrants for all Australasia was only 17,580, yet in that year Victoria alone showed an increase in population from this source of no less than 25,757. This was made possible by an exodus of population from four of the other colonies—10,548 from New Zealand, 8,477 from South Australia, 1,053 from Western Australia and 383 from Tasmania. This movement was due to the Victorian boom of that year—a boom of undue inflation on a cash basis of borrowed money. According to Mulhall, Australasia's wealth, public and private, has reached the enormous total of £1,373,000,000, while Coghlan places it at £1,329,000,000. Of this, £400,000,000 is owned abroad, that being the total debt. Careful observers point out that these figures are dangerous, inasmuch as they are based, in part, on declarations and assessments of real property in a period of universal inflation. In other words, they are boom values, and Americans can appreciate the difference between such figures and the actual.

The crisis in colonial affairs is apparent, as are the causes of it. Neglect of productive industries and gross extravagance and imprudence in contracting debts have gone hand in hand and the consequences are coming home.—*San Francisco Chronicle*.

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The SOCIETY ARCH TRIUMPHANT meets Tuesdays at 8 o'clock P. M., at Beth-Ophrah, Washington Heights.

All desiring to hear the doctrines of Koreshianity discussed should frequent these meetings, where they will be cordially welcomed. On the first Tuesday and Friday of each month the meetings of the Society are devoted to the transaction of no private business. None are admitted to these meetings but members of the second court.

Those desiring to unite with the Society Arch-Triumphant must do so through cards of application furnished by Mrs. V. H. Andrews, Secretary, Beth-Ophrah, Washington Heights, Chicago, Ill. The Home—Ecclesia—cannot be entered except through the Society Arch-Triumphant.

There are services every Sunday evening at 7:30 o'clock at Beth-Ophrah, Washington Heights. Good speakers lecture on these occasions on Koreshan Science. Public invited.

The WOMAN'S MISSION meets every Tuesday at 2:30 P. M. at Beth-Ophrah, Washington Heights. Ladies are invited to attend these meetings and investigate Koreshan Science.

The GOLDEN GATE CAMP, S. A. T., holds its meeting every Tuesday eve. at 8 o'clock, at 102 O'Farrell St., A. O. F. Building, Room C., San Francisco, Cal.

Also, a Woman's Mission Thursday afternoons at 2 o'clock at 2512 Fillmore St., San Francisco, Cal.

The residence of the secretary is at 1227 McAllister St., where any information may be obtained.

The DENVER BRANCH of the Woman's Mission of the Koreshan Unity meets every Thursday afternoon at 2:30 P. M., at the residence of Mrs. C. L. EASTMAN, 337 Evans St., Denver, Colo.

Ladies are invited to meet with us, and investigate Koreshan Doctrine.

CAMPUS SAGITTARIUS of the Koreshan Unity meets every Tuesday evening 7:30 o'clock, at the parlors of Mrs. Wurtzberger, 428 Washington Street, Portland, Oregon. Mrs. Ella M. Castle, President. These meetings are open to the public, except the first Tuesday in the month.

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